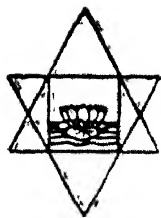


*"The general aim to be attained is the advent of a progressive universal harmony.*

*The means for attaining this aim, in regard to the earth, is the realisation of human unity through the awakening in all and the manifestation by all of the inner Divinity which is One."*

—THE MOTHER



*"The transformation of our superficial, narrow and fragmentary human way of thinking, seeing, feeling and being into a deep and wide spiritual consciousness and an integrated inner and outer existence and of our ordinary human living into the divine way of life is the central purpose of this Yoga.*

*The Sadhana of this Yoga does not proceed through any set mental teaching but by aspiration, by a self-concentration inwards or upwards, by self-opening to an influence, to the Divine Presence in the heart."*

—SRI AUROBINDO





*SAYINGS*  
*OF*  
*Sri AUROBINDO*



# SAYINGS OF *Sri AUROBINDO*

1. Offer, first, all your actions as a sacrifice to the Highest and the One in you and to the Highest and the One in the world; deliver last all you are and do into his hands for the Supreme and Universal Spirit to do through you his own Will and Works in the world. This is the solution that I present to you and in the end you will find that there is no other.

2. Our evolution in the Ignorance with its chequered joy and pain of self-discovery and world-discovery, its half fulfilments, its constant finding and missing, is only our first state. It must lead inevitably towards an evolution in the knowledge, a self-finding and self-unfolding of the Spirit, a self-revelation of the Divinity in things in that true power of itself in Nature which is to us still a Super-Nature.

3. The Master of our works is not a Master of illusions, but a supreme Reality who is working out his self-expressive realities delivered slowly from the cocoons of the Ignorance in



which for the purposes of an evolutionary manifestation they were allowed for a while to slumber.

4. Freedom, equality, unity are the eternal attributes of the Spirit. It is the practical recognition of this truth, it is the awakening of the soul in man and the attempt to get him to live from his soul and not from his ego which is the inner meaning of religion, and it is that to which the religion of humanity also must arrive before it can fulfil itself in the life of the race.

5. A religion of humanity means the growing realisation that there is a secret Spirit, a divine Reality, in which we are all one, that humanity is its highest present vehicle on earth, that the human race and the human being are the means by which it will progressively reveal itself here.

6. A spiritual oneness which would create a psychological oneness not dependent upon any intellectual or outward uniformity and compel a oneness of life not bound up with its mechanical means of unification, but ready always to enrich its secure unity by a free inner variation and a freely varied outer self-expression, this would be the basis for a higher type of human existence.

7. The ultimate result must be the formation of a World-State and the most desirable form of it would be a federation of free nationalities in which all subjection or forced inequality and subordination of one to another would have disappeared and, though some might preserve a greater natural influence, all would have an equal status.

8. If the light that is being born increases, if the number of individuals who seek to realise the possibility in themselves and in the world grows large and they get nearer the right way, then the Spirit who is here in man, now a concealed divinity, a developing light and power, will descend more fully as the Avatar of a yet unseen and unguessed Godhead from above into the soul of mankind and into the great individualities in whom the light and power are the strongest. There will then be fulfilled the change that will prepare the transition of human life from its present limits into those larger and purer horizons; the earthly evolution will have taken its great impetus upward and accomplished the revealing step in a divine progression of which the birth of thinking and aspiring man from the animal nature was only an obscure preparation and a far-off promise.

9. The spirit of old Indian Art must be revived, the inspiration and directness of vision which even now subsists among the possessors of the ancient traditions, the inborn skill and taste of the race, the dexterity of the Indian hand and the intuitive gaze of the Indian eye must be recovered and the whole nation lifted again to the high level of the ancient culture and higher.

10. A divine life in a material world implies necessarily a union of the two ends of existence, the spiritual summit and the material base.

11. A divine life in the world or an institution having that for its aim and purpose cannot be or cannot remain something outside or entirely shut away from the life of ordinary men in the world or unconcerned with the mundane existence; it has to do the work of the Divine in the world and not a work outside or separate from it.

12. Matter after taking into itself and manifesting the power of life and the light of mind would draw down into it the superior or supreme power and light of the spirit and in an earthly body shed its parts of inconscience and become a perfectly conscious frame of the spirit.

13. As Nature has evolved beyond Matter and manifested Life, beyond Life and manifested Mind, so she must evolve beyond Mind and manifest a consciousness and power of our existence, free from the imperfection and limitation of our mental existence, a supramental or truth-consciousness and able to develop the power and perfection of the spirit.

14. The obscurations of earth will not prevail against the supramental truth-consciousness, for even into the earth it can bring enough of the omniscient light and omnipotent force of the spirit to conquer.

15. A transformation of the body must be the condition for a total transformation of the nature.

16. A DIVINE life upon earth, the ideal we have placed before us, can only come about by a spiritual change of our being and a radical and fundamental change, an evolution or revolution of our nature.

17. Supermind is the grade of existence beyond mind, life and Matter and, as mind, life and Matter have manifested on the earth, so too must Supermind in the inevitable course of things manifest in this world of Matter.

18. The supramental is a truth and its advent is in the very nature of things inevitable.

19. The divine life will give to those who enter into it and possess it an increasing and finally a complete possession of the truth-consciousness and all that it carries in it; it will bring with it the realisation of the Divine in self and the Divine in Nature.

20. An awakening must come in the earth-nature and in the earth-consciousness which will be, if not the actual beginning, at least the effective preparation and the first steps of its evolution towards a new and diviner world order.

21. That alone will be a true and living education with helps to bring out to full advantage make ready for the full purpose and scope of human life all that is in the individual man, and which at the same time helps him to enter into his right relation with the life, mind and soul of humanity of which he himself is a unit and his people or nation a living, a separate and yet inseparable member.

22. It must be an education that for the individual will make its one central object the

growth of the soul and its powers and possibilities, for the nation will keep first in view the preservation, strengthening and enrichment of the nation-soul and its Dharma and raise both into powers of the life and ascending mind and soul of humanity.

23. The power that mediates between the call of the evolving earth-consciousness from below and the sanction of the Supreme from above is the presence and power of the Divine Mother.

24. The Divine gives itself to those who give themselves without reserve and in all their parts to the Divine. For them the calm, the light, the power, the bliss, the freedom, the wideness, the heights of knowledge, the seas of Ananda.

25. Whatever we see and hear, whatever we touch and sense, all of which we are conscious, has to be known and felt by us as that which we worship and serve; all has to be turned into an image of the Divinity, perceived as a dwelling - place of His Godhead, enveloped with the eternal omnipresence.

26. When we go within ourselves,—and yoga means a plunge into all the profundities of

the soul—we find ourselves subjectively as man in his growth has found himself objectively, surrounded by a whole complex world which we have to know in order to conquer. The most disconcerting discovery is to find that every part of us, intellect, sense-mind, nervous or desire-self, the heart, the body has each, as it were, its own formation and complex individuality and neither agrees with itself nor with the others nor with the centralised ego which we call ourselves. It is a roughly constituted chaos into which we have to introduce the principle of a more divine order.

27. The liberated man has no personal hopes; he does not seize on things as his personal possessions; he receives what the Divine Will brings him, covets nothing, is jealous of none: what comes to him he takes without repulsion and attachment; what goes from him he allows to depart into the whirl of things without repining or grief or sense of loss. His heart and self are under perfect control; they are free from reaction and passion, they make no turbulent response to the touches of outward things.

28. To be one with the Eternal is the object of yoga; there is no other object. All

other aims are included in this one divine perfection.

To be one with the Eternal is to be one with him in being, consciousness, power and delight. All that is is summed up in these four terms of the infinite, for all else are but their workings.

To be one with the Eternal is also to live in the Eternal and from him and in his presence and from his infinite nature, - *Sāyujjā*, *Sālokya*, *Sāmīpya*, *Sādrishya*. These four together are one way of being and one perfection.

To live in the Eternal is also to live with the Eternal within us. Whosoever consciously inhabits his being, his conscious presence inhabits. God lives and moves and acts in us when we live and move and act in Him.

29. The boon that we have asked from the Supreme is the greatest that the earth can ask from the Highest, the change that is most difficult to realise, the most exacting in its conditions. It is nothing less than the descent of the supreme Truth and Power into Matter, the supramental established in the material plane and consciousness and the material world and an integral transformation down to the very



principle of Matter. Only a supreme Grace can effect this miracle.

The supreme Power has descended into the most material consciousness but it has stood there behind the density of the physical veil, demanding before manifestation, before its great open workings can begin, that the conditions of the supreme Grace shall be there, real and effective.

A total surrender, an exclusive self-opening to the divine influence, a constant and integral choice of the Truth and rejection of the falsehood, these are the only conditions made. But these must be fulfilled entirely, without reserve, without any evasion or pretence, simply and sincerely down to the most physical consciousness and its workings.

30. One that is Two that are Many,—this is the formula of the eternal and timeless manifestation in the worlds of Sachchidananda.

One who is Two and becomes the Two who become Many,—this is the formula of the perpetual manifestation in time in the three worlds of Mind, Life and Matter.

One who is in himself for ever the Two and for ever innumerably All and Eternal and

Infinite, this is the indication of the Supreme who is beyond Time and Timelessness in the highest Absolute.

31. I have always laid a dominant stress and I now lay an entire stress on the Spiritual life, but my idea of Spirituality has nothing to do with ascetic withdrawal or contempt or disgust of secular things. There is to me nothing secular, all human activity is for me a thing to be included in a complete spiritual life.

32. A Progressive evolution of the visible and invisible instruments of the Spirit is the whole law of the earth nature; that too is the fundamental value which underlies all the other values of its existence and its process and gives them their significance.

33. The evolution of the earth nature is not finished because it has manifested only three powers out of the seven-fold scale of consciousness that is involved in manifested Nature. It has brought out from its apparent inconscience only the three powers of Mind and Life and Matter.

34. It is not true that physical work is of an inferior value to mental culture, it is the arrogance of the intellect that makes the claim.

All work done for the Divine is equally divine ; manual labour done for the Divine is more divine than mental culture done for one's own development, fame or mental satisfaction.

If there is temporary physical inability, one can take rest, but solely for the purpose of recovering the physical energy. The idea of giving up physical work for mental self-development is a creation of the mental ego.

35. Nothing is more dangerous than the influences of the physical mind trying to build up conclusions upon outward appearances - they have nine chances out of ten of being false. One must learn to distrust hasty conclusions from surface appearances - is not that the first condition of true knowledge ? - and learn to see and know things from within.

36. God is within us, an Omnipotent, Omnipresent, Omniscient Power ; we and He are of one nature and, if we get into touch with Him and put ourselves in His hands, He will pour into us His own force and we shall realise that we too have our share of godhead, our portion of omnipotence, omnipresence and omniscience. The path is long, but self - surrender makes it short ; the way is difficult, but perfect trust makes it easy.

37. This world is; as the Gita describes it, *anityamasukham* (IX.33) so long as we live in the present world-consciousness; it is only by turning from that to the Divine and entering into the Divine Consciousness that one can possess, through the world also, the Eternal.

38. In dealing with others there is a way of speaking and doing which gives most offence and opens one most to misunderstanding and there is also a way which is quiet and firm but conciliatory to those who can be conciliated - all who are not absolutely of bad-will. It is better to use the latter than the former. No weakness, no arrogance or violence, this should be the spirit.

39. It is not true that virtuous people suffer more than sinners. Many sinners are people who are preparing to turn to the Divine and many virtuous people have a long run of lives yet to go through before they will think of it.

40. The impersonal is a truth, the personal too is a truth; they are the same truth seen from two sides of our psychological activity; neither by itself gives the total account of the Reality and yet by either we can approach it.

41. We must be governed by the guide within rather than by the opinions of men. The influence of the environment works often with great subtlety; we prefer and put on almost unconsciously the garb which will look best in the eye that regards from outside and we allow a veil to drop over the eye within. The eye of man outside matters nothing; the eye within is all.

42. Humanity is not the highest Godhead; God is more than humanity; but in humanity too we have to find and to serve him.

43. A miracle can be a moment's wonder. A change according to the Divine Law can alone endure.

44. It is the petty ego in each that likes to discover and talk about "the real or unreal" defects of others - and it does not matter whether they are real or unreal, the ego has no right to judge them, because it has not the right view or the right spirit. It is only the calm, disinterested, dispassionate, all-compassionate and all-loving Spirit that can judge and see rightly the strength and weakness in each being.

45. There are deeper issues for India herself, since by following certain tempting directions, she may conceivably become a nation like many others evolving an opulent industry and

commerce, a powerful organization of social and political life, an immense military strength, practising power-politics with a high degree of success, guarding and extending zealously her gains and her interests, dominating even a large part of the world, but in this apparently magnificent progression forfeiting its *Swadharma*, losing its soul. Then ancient India and her spirit might disappear altogether and we would have only one more nation like the others and that would be a real gain neither to the world nor to us. There is a question whether she may prosper more harmlessly in the outward life yet lose altogether her richly massed and firmly held spiritual experience and knowledge. It would be a tragic irony of fate if India were to throw away her spiritual heritage at the very moment when in the rest of the world there is more and more a turning towards her for spiritual help and as saving Light.

46. God always keeps for himself a chosen country in which the Higher Knowledge is through all chances and dangers, by the few or the many, continually preserved and for the present, in this century at least, that country is India.

47. Nothing is really small and unimportant in the Great Path. Especially when the

struggle has come down to the physical level, these distinctions cease to have any value; for these "small" things have a not easily calculable index value and are of great importance. On that level to lose a small post may be to make certain the loss of the big battle.

48. What we propose just now is not to make the earth a Supramental world but to bring down the Supramental as a Power and established consciousness in the midst of the rest - to let it work there and fulfil itself as Mind descended into life and matter and has worked as a Power there to fulfil itself in the midst of the rest. This will be enough to change the world and to change Nature by breaking down her present limits.

49. The object of spiritual seeking is to find out what is eternally true, not what is new in time.

50. Look life in the face from the soul's inner strength and become master of circumstances.

51. Our incapacity does not matter - there is no human being who is not in his parts of nature incapable - but the Divine Force also is there. If one puts one's trust in that, incapacity

will be changed into capacity. Difficulty and struggle themselves then become a means towards the achievement.

There is no inevitable necessity in our existing limitations.

52. To believe that one is being constantly guided by the Divine in the heart is not necessarily surrender. It is necessary to be detached, to see what are the divine forces and undivine and to reject the undivine forces. It is only by this discrimination that one can make a true surrender to the Divine in the heart.

53. Live always as if you were under the very eye of the Supreme and of the Divine Mother. Do nothing, try to think and feel nothing that would be unworthy of the Divine Presence.

54. The soul of man is a world full of beings, a kingdom in which armies clash to help or hinder a supreme conquest, a house where the gods are our guests and which the demons strive to possess; the fullness of its energies and wideness of its being make a seat of sacrifice spread, arranged and purified for a celestial session.



55. A divine action arising spontaneously, freely, infallibly from the light and force of our spiritual self in union with the Divine is the last state of this Integral Yoga of Works.

56. The cosmic forces here whether good or bad are forces of the Ignorance. Above them is the Truth-Consciousness that can only manifest when ego and desire are overcome—it is the force from the Divine Truth-Consciousness that must descend—the higher Peace, Light, Knowledge, Purity, Ananda must work upon the cosmic forces in the individual so as to change them and substitute the Truth-forces in place of the ordinary working,

57. Mine is the labour of the battling gods:  
Imposing on the slow reluctant years  
The flaming will that reigns beyond  
the stars ;  
They lay the law of Mind on Matter's  
works  
And win the soul's wish from earth's  
inconscious force.

58. The nature of Bhakti is adoration, worship, self-offering to what is greater than oneself; the nature of love is a feeling or a seeking for closeness and union. Self-giving is the character of both; both are necessary in the

yoga and each gets its full force when supported by the other.

59. Man is a transitional being; he is not final. For in man and high beyond him ascend the radiant degrees that climb to a divine supermanhood. There lies our destiny and the liberating key to our aspiring but troubled and limited mundane existence.

60. We mean by man mind imprisoned in a living body. But mind is not the highest possible power of consciousness; for mind is not in possession of Truth, but only its ignorant seeker. Beyond mind is a supramental or gnostic power of consciousness that is in eternal possession of Truth. This supermind is at its source the dynamic consciousness, in its nature at once and inseparably infinite wisdom and infinite will of the divine Knower and Creator. Supermind is superman; a gnostic supermanhood is the next distinct and triumphant evolutionary step to be reached by earthly nature.

61. The step from man to superman is the next approaching achievement in the earth's evolution. It is inevitable because it is at once the intention of the inner Spirit and the logic of Nature's process.

62. The appearance of a human possibility in a material and animal world was the first glint of some coming divine Light, the first far-off promise of a godhead to be born out of Matter. The appearance of the superman in the human world will be the fulfilment of this divine promise. Out of the material consciousness in which our mind works as a chained slave is emerging the disk of a secret sun of Power and Joy and Knowledge. The supermind will be the formed body of that radiant effulgence.

63. Supermanhood is not man climbed to his own natural zenith, not a superior degree of human greatness, knowledge, power, intelligence, will, character, genius, dynamic force, saintliness, love, purity or perfection. Supermind is something beyond mental man and his limits; it is a greater consciousness than the highest consciousness proper to human nature.

64. Man is a mental being whose mentality works here involved, obscure and degraded in a physical brain. Even in the highest of his kind it is balked of its luminous possibilities of supreme force and freedom by this dependence, shut off even from its own divine powers, impotent to change our life beyond certain narrow and precarious limits; it is an imprisoned and checked

force, most often nothing but a servitor or caterer of interests or a purveyor of amusement to the life and the body. But divine superman will be a gnostic spirit. Supermind in him will lay hands on the mental and physical instruments and, standing above and yet penetrating our lower already manifested parts it will transform mind, life and body.

65. Mind is the highest force in man. But mind in man is an ignorant, clouded and struggling power. And even when most luminous it is possessed only of a thin, reflected and pallid light. A supermind free, master, expressive of divine glories will be the superman's central instrument. Its untrammelled movement of self-existent knowledge, spontaneous power and untainted delight will impress the harmony of the life of the gods on the earthly existence.

66. Man in himself is little more than an ambitious nothing. He is a littleness that reaches to a wideness and a grandeur that are beyond him, a dwarf enamoured of the heights. His mind is a dark ray in the splendours of the universal Mind. His life is a striving, exulting, suffering, an eager passion-tossed and sorrow-stricken or a blindly and dumbly longing petty moment of the universal Life. His body is a

labouring perishable speck in the material universe. This cannot be the end of the mysterious upward surge of Nature. There is something beyond, something that mankind shall be; it is seen now only in broken glimpses through rifts in the great wall of limitations that deny its possibility and existence. An immortal soul is somewhere within him and gives out some sparks of its presence; above an eternal spirit overshadows him and upholds the soul-continuity of his nature. But this greater spirit is obstructed from descent by the hard lid of his constructed personality; and that inner luminous soul is wrapped, stifled, oppressed in dense outer coatings. In all but a few the soul is seldom active, in most hardly perceptible. The soul and spirit in man seem rather to exist above and behind his nature than to be a part of his external and visible reality. They are in course of birth rather than born in Matter; they are for human consciousness possibilities rather than things realised and present.

67. Man's greatness is not in what he is, but in what he makes possible. His glory is that he is the closed place and secret workshop of a living labour in which supermanhood is being made ready by a divine Craftsman. But he is admitted too to a yet greater greatness and

it is this that, allowed to be unlike the lower creation, he is partly an artisan of this divine change; his conscious assent, his consecrated will and participation are needed that into his body may descend the glory that will replace him. His aspiration is earth's call to the supramental creator.

68. If earth calls and the Supreme answers, the hour can be even now for that immense and glorious transformation.

69. Man is there to affirm himself in the universe, that is his first business, but also to evolve and finally to exceed himself: he has to enlarge his partial being into a complete being, his partial consciousness into an integral consciousness; he has to achieve mastery of his environment but also world-union and world-harmony; he has to realise his individuality but also to enlarge it into a cosmic self and a universal and spiritual delight of existence.

70. The natural man has to evolve himself into the Divine man; the sons of death have to know themselves as children of immortality. It is on this account that the human birth can be described as the turning point in the evolution, the critical stage in earth nature.

71. The Unknown is not the Unknowable; it need not remain the unknown for us, unless we choose ignorance or persist in our first limitations.

72. If thou wouldst have humanity advance, buffet all pre-conceived ideas. Thought thus smitten awakes and becomes creative. Otherwise it rests in a mechanical repetition and mistakes that for its right activity.

73. What is there new that we have yet to accomplish? Love, for as yet we have only accomplished hatred and self-pleasing; Knowledge, for as yet we have only accomplished error and perception and conceiving; Bliss, for as yet we have only accomplished pleasure and pain and indifference; Power, for as yet we have only accomplished weakness and effort and a defeated victory; Life, for as yet we have only accomplished birth and growth and dying; Unity, for as yet we have only accomplished war and association.

In a word, godhead; to remake ourselves in the divine image.

74. Transform reason into ordered intuition; let all thyself be light. This is thy goal.

75. Transform effort into an even and sovereign overflowing of the soul-strength; let all thyself be conscious force. This is thy goal.

76. Transform enjoying into an even and objectless ecstasy ; let all thyself be bliss. This is thy goal.

77. Transform the divided individual into the world-personality ; let all thyself be the divine. This is thy goal.

78. Transform the animal into the Driver of the herds ; let all thyself be Krishna. This is thy goal.

79. The universe is not merely a mathematical formula for working out the relation of certain mental abstractions called numbers and principles to arrive in the end at a zero or a void unit, neither is it merely a physical operation embodying a certain equation of forces. It is the delight of a Self-lover, the play of a Child, the endless self-multiplication of a Poet intoxicated with the rapture of His own power of endless creation.

80. What is God after all? An eternal child playing an eternal game in an eternal garden.

81. Man is God hiding himself from Nature so that he may possess her by struggle, insistence, violence and surprise. God is universal and



transcendent Man hiding himself from his own individuality in the human being.

82. For what do we mean by Man? An uncreated and indestructible soul that has housed itself in a mind and body made of its own elements.

83. Death is the question Nature puts continually to Life and her reminder to it that it has not yet found itself. If there were no seige of death, the creature would be bound for ever in the form of an imperfect living. Pursued by death he awakes to the idea of perfect life and seeks out its means and its possibility.

84. Freedom is the law of being in its illimitable unity, secret master of all Nature: servitude is the law of love in the being voluntarily giving itself to serve the play of its other selves in the multiplicity.

85. It is when freedom works in chains and servitude becomes a law of Force, not of Love, that the true nature of things is distorted and a falsehood governs the soul's dealings with existence.

86. Freedom comes by a unity without limits; for that is our real being. We may gain

the essence of this unity in ourselves ; we may realise the play of it in oneness with all others. The double experience is the complete intention of the soul in *Naturé*.

87. Having realised infinite unity in ourselves, then to give ourselves to the world is utter freedom and absolute empire.

88. Immortality, unity and freedom are in ourselves and await there our discovery ; but for the joy of love God in us will still remain the Many.

89. Those who are poor, ignorant, ill-born or ill-bred are not the common herd ; the common herd are all who are satisfied with pettiness and an average humanity.

90. Help men, but do not pauperise them of their energy ; lead and instruct men, but see that their initiative and originality remain intact ; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the *GURU*.

91. All would change if man could once consent to be spiritualised ; but his nature, mental and vital and physical, is rebellious to the higher law. He loves his imperfection.

92. The Spirit is the truth of our being; mind and life and body in their imperfection are its masks, but in their perfection should be its moulds. To be spiritual only is not enough ; that prepares a number of souls for heaven, but leaves the earth very much where it was. Neither is a compromise the way of salvation.

93. Each religion has helped mankind. Paganism increased in man the light of beauty, the largeness and height of his life, his aim at a many-sided perfection ; Christianity gave him some vision of divine love and charity; Buddhism has shown him a noble way to be wiser, gentler, purer ; Judaism and Islam how to be religiously faithful in action and zealously devoted to God ; Hinduism has opened to him the largest and profoundest spiritual possibilities. A great thing would be done if all these God-visions could embrace and cast themselves into each other ; but intellectual dogma and cult-egoism stand in the way.

94. All religions have saved a number of souls, but none yet has been able to spiritualise mankind. For that there is needed not cult and creed, but a sustained and all-comprehending effort at spiritual self-evolution.

95. The changes we see in the world today are intellectual, moral, physical in their ideal and intention : the spiritual revolution waits for its hour and throws up meanwhile its waves here and there. Until it comes the sense of the others cannot be understood and till then all interpretations of present happening and forecast of man's future are vain things. For its nature, power, event are that which will determine the next cycle of our humanity.

96. The house of the Divine is not closed to any who knock sincerely at its gates, whatever their past stumbles and errors. Human virtues and human errors are bright and dark wrappings of a divine element within, which once it pierces the veil can burn through both towards the heights of the Spirit.....Spirituality is something above the dualities and what is most needed for it is a true upward aspiration.

97. The whole principle of this Yoga is to give oneself entirely to the Divine alone and to nobody and nothing else, and to bring down into ourselves by union with the Divine Mother all the transcendent light, power, wideness, peace, purity, truth-consciousness and Ananda of the Supramental Divine.

98. There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers.

99. If you desire this transformation, put yourself in the hands of the Mother and her Powers without cavil or resistance and let her do unhindered her work within you. Three things you must have, consciousness, plasticity, unreserved surrender.

100. An inert passivity is constantly confused with the real surrender, but out of an inert passivity nothing true and powerful can come. It is the inert passivity of physical Nature that leaves it at the mercy of every obscure or undivine influence. A glad and strong and helpful submission is demanded to the working of the Divine Force, the obedience of the illumined disciple of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the faithful servant of the Divine.

This is the true attitude and only those who can take and keep it, preserve a faith unshaken by disappointments and difficulties and shall pass through the ordeal to the supreme victory and the great transmutation.

101. In all that is done in the universe, the Divine through his Shakti is behind all action but he is veiled by his Yoga Maya and works through the ego of the Jiva in the lower nature.

In Yoga also it is the Divine who is the Sadhaka and the Sadhana ; it is his Shakti with her light, power, knowledge, consciousness, Ananda, acting upon the adhara and, when it is opened to her, pouring into it with these divine forces that makes the Sadhana possible. But so long as the lower nature is active the personal effort of the Sadhaka remains necessary.

102. Money is the visible sign of a universal force, and this force in its manifestation on earth works on the vital and physical planes and is indispensable to the fullness of the outer life. In its origin and its true action it belongs to the Divine. But like other powers of the Divine it is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by Asuric influences and perverted to their purpose.

103. The seekers or keepers of wealth are more often possessed rather than its possessors ; few escape entirely a certain distorting influence stamped on it by its long seizure and perversion by the Asura. For this reason most spiritual

disciplines insist on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition. But this is an error ; it leaves the power in the hands of the hostile forces. To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is the supramental way for the Sadhaka.

104. You must neither turn with an ascetic shrinking from the money power, the means it gives and the objects it brings, nor cherish a rajasic attachment to them or a spirit of enslaving self-indulgence in their gratifications. Regard wealth simply as a power to be won back for the Mother and placed at her service.

105. All wealth belongs to the Divine and those who hold it are trustees, not possessors. It is with them today, tomorrow it may be elsewhere. All depends on the way they discharge their trust while it is with them, in what spirit, with what consciousness in their use of it, to what purpose.

106. In the supramental creation the money-force has to be restored to the Divine

Power and used for a true and beautiful and harmonious equipment and ordering of a new divinised vital and physical existence in whatever way the Divine Mother herself decides in her creative vision. But first it must be conquered back for her and those will be strongest for the conquest who are in this part of their nature strong and large and free from ego and surrendered without any claim or withholding or hesitation, pure and powerful channels for the Supreme Puissance.

107. If you want to be a true doer of divine works, your first aim must be to be totally free from all desire and self-regarding ego. All your life must be an offering and a sacrifice to the Supreme ; your only object in action shall be to serve, to receive, to fulfil, to become a manifesting instrument of the Divine Shakti in her works. You must grow in the divine consciousness till there is no difference between your will and hers, no motive except her impulsion in you, no action that is not her conscious action in you and through you.

108. The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness ; for its upward ascent is not ended and mind is not its last summit. But that



the change may arrive, take form and endure, there is needed the call from below with a will to recognise and not deny the Light when it comes, and there is needed the sanction of the Supreme from above. The power that mediates between the sanction and the call is the presence and power of the Divine Mother. The Mother's power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's Ananda.

SAYINGS  
*OF*  
*THE MOTHER*



## *Sayings of The Mother*

1. From the point of view of a spiritual life, it is not what you do that matters most, but the way in which it is done and the consciousness you put into it. Remember always the Divine and all you do will be an expression of the Divine Presence.

When all your actions are consecrated to the Divine, there will be no longer activities that are superior and activities that are inferior; all will have an equal importance — the value given them by the consecration.

2. O—serene and immobile consciousness, Thou watchest on the boundaries of the world like a sphinx of eternity. And yet to some Thou givest out Thy secret. They can become Thy sovereign will which chooses without preference and executes without desire.

3. If we allow a falsehood, however small, to express itself through our mouth or our pen, how can we hope to become perfect messengers of Truth? A perfect servant of Truth should abstain even from the slightest inexactitude, exaggeration or deformation.

4. Not to take care of material things which one uses is a sign of inconscience and ignorance.

You have no right to use any material object whatsoever if you do not take care of it. You must take care of it not because you are attached to it, but because it manifests something of the Divine Consciousness.

5. As long as there is within the Being the possibility of an inner conflict it means there is still in him some insincerity.

6. Education to be complete must have five principal aspects relating to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education succeed each other in a chronological order following the growth of the individual. This however does not mean that one should replace another but that all must continue, completing each other, till the end of life.

7. It is an invaluable possession for every living being to have learnt to know himself and to master himself. To know oneself means to know the motives of one's actions and reactions, the why and the how of all that happens in oneself. To master oneself means to do what one

has decided to do, to do nothing but that, not to listen to or follow impulses, desires or fancies.

8. No one has a right to sit in judgement over moral and social laws, unless he has taken his seat above them; one cannot abandon them, unless one replaces them by something superior, which is not so easy.

9. True surrender enlarges you; it increases your capacity; it gives you a greater measure in quality and in quantity, which you could not have had yourself.

10. Grace is equally for all. But it is received according to the sincerity of each one. It does not depend on outward circumstances but on a sincere aspiration and openness.

11. Faith is spontaneous knowledge in the psychic.

12. Always when one faces difficulties and overcomes them it brings a new spiritual opening and victory.

13. Women are not more bound to the vital and material consciousness than men are. On the contrary, as they have not, in general, the arrogant mental pretensions of men, it is easier

for them to discover their psychic being and to allow it to guide them.

In general they are not conscious in a mental way which can be expressed in words, but they are conscious in their feelings and, with the best of them, in their actions.

14. We find in others what is in us. If we always find mud around us, it proves that there is mud somewhere in us.

15. We are worth only in the measure of our effort to exceed ourselves, and to exceed ourselves is to attain the Divine.

16. The Supramental descent will be the successful consummation of our work, a descent of which the full glory has not been yet or else the whole face of life would have been different. By slow degrees the Supramental is influencing us, now one part of our being and now another feels the distant touch of its divinity; but when it comes down in all its native power a supreme radical change will seize our nature. We are only going through a time of preparation; but once the world conditions are ready the full triumphant descent will take place carrying everything before it. Its presence will be unmistakable, its force will stand no resistance, doubts and difficulties will not torture you any longer. For the Divine

will stand manifest, — unveiled in its own authentic perfection. I do not, however, mean to say that the whole world will at once feel its presence or get transformed ; but I do mean that at least a part of humanity will know and participate in its descent, this little world of ours here.

17. The earth will enjoy a lasting and living peace only when men understand that they must be truthful and sincere even in their international dealings.

For the Government's honesty lies not only in saying what they are doing but also in doing what they say.

18. By loving consecration and faithful service allow the Divine protection to be with you in your aspiring concentration for integral transformation.

19. \* A proposal has been made for the solution of our difficulties in organizing Indian Independence and it is being accepted with whatever bitterness of regret and searchings of the heart by Indian leaders.

But do you know why this proposal has been made to us? It is to prove to us the absurdity of our quarrels.

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\* Word that came to The Mother on 2nd June 1947 when she heard on the Radio Viceroy's declaration to the leaders.



And do you know why we have to accept these proposals ? It is to prove to ourselves the absurdity of our quarrels.

Clearly, this is not a solution ; it is a test, an ordeal which, if we live it out in all sincerity, will prove to us that it is not by cutting a country into small bits that we shall bring about its unity and its greatness ; it is not by opposing interests against each other that we can win for it prosperity ; it is not by setting one dogma against another that we can serve the Spirit of Truth. In spite of all, India has a single soul and while we have to wait till we can speak of an India ONE and indivisible, our cry must be :

**LET THE SOUL OF INDIA LIVE FOR EVER !**

20. \* O, our Mother, O, Soul of India, Mother who hast never forsaken thy children even in the days of darkest depression, even when they turned away from thy voice, served other masters and denied thee, now when they have arisen and the light is on thy face in this dawn of thy liberation, in this great hour we salute thee. Guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of thy true life in the community of the nations. Guide us so that we may be

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\* Invocation on 15th August 1947 by The Mother.

always on the side of great Ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples.

21. *Love the Victor* will manifest when there will be established, through the fivefold *psychological perfection*, (Faith, Sincerity, Devotion, Aspiration and Surrender) *the love of the physical being* for the Divine, and when, through *loving consecration*, there will be complete *faithfulness* to the Divine.

22. When you are one with the inner Divinity, you are one with all in their depths and it is through That and by That that you should enter into relation with all beings. Then having neither attraction nor repulsion, neither sympathy nor antipathy, you are near to whatever is near to That and far from whatever is far from it.

Thus we know that we should be in the midst of others always and more and more the Divine example of an integral activity, physical as well as intellectual and spiritual, the occasion presented to them to understand and enter upon the path of the Life Divine.

23. *Agni* steadily burning within will firmly found in you *faithfulness* and a *devoted loving consecration* to the Divine. This is the surest way to *transformation*.

24. The grace and the help are always there for all who aspire for them and their power is limitless when received with faith and confidence.

25. When you are truly changed, everything around you will also be changed.

26. \* Let the splendours of Bharat's past be reborn in the realisations of her imminent future with the help and blessings from her living soul.

27. Be sincere, always sincere, more and more sincere.

Sincerity exacts from each one that in his thoughts, his feelings, his sensations and his actions he should express nothing but the central truth of his being.

28. The lack of receptivity of the earth and men is mostly responsible for the decision Sri Aurobindo has taken regarding his body. But one thing is certain : What has happened

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Message to the Society for the spiritual and cultural Renaissance of Bharat on 23rd August 1951 on the occasion of the Inauguration of the first Bharat Renaissance centre at 199, Mount Road, Madras.

on the physical plane affects in no way the truth of his teaching. All that he has said is perfectly true and remains so. Time and the course of events will prove it abundantly.

29. Lord, this morning, Thou hast given me the assurance that Thou wouldst stay with us until thy work is achieved, not only as a consciousness which guides and illumines, but also as a dynamic presence in action. In unmistakable terms thou hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one Will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work.

30. Lord, we are upon earth to accomplish Thy work of transformation. It is our sole will, our sole-pre-occupation. Grant that it may be also our sole occupation and that all our actions may help us towards this single goal.

31. \* Sri Aurobindo is present in our midst, and with all the power of his creative genius he presides over the formation of the university

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\* The Mother's speech while opening the All India Convention for Sri Aurobindo's University Centre on 24th April, 1951.

centre which for years he considered as one of the best means of preparing the future humanity to receive the supramental light that will transform the elite of today into a new race manifesting upon earth the new light and force and life.

In his name I open today this convention meeting here with the purpose of realising one of his most cherished ideals.

32. The Divine Consciousness is at work to transform you and you must open to it in order to let it work freely in you.

33. Be quiet always, calm, peaceful, and let the Force work in your consciousness through the transparency of a perfect sincerity.

34. I am asking only the sacrifice of the ignorance, the unconsciousness and the limitations of the ego—but for what a marvellous incomparable gain !

35. Go deep inside the temple and you will find me there.

36. True love and consecration lead much quicker to the Divine than an arduous “Tapasya”.

37. All depends on the attitude with which you do the work. If done with the right attitude it will surely bring you nearer to me.

38. Work done in the true spirit is meditation.

39. As a general rule it is always better not to intervene in things that do not fall within one's own work.

40. The difficulties in work come not from circumstances or outer petty occurrences, they come from something in the inner attitude (especially in the vital attitude) which is wrong,—egoism, ambition, fixity of the mental conceptions regarding work, etc., etc. And it is always better to look for the cause of the disharmony in order to correct it, in oneself rather than in the other or others.

41. A Sadhak must eat because of his body's need of hunger and not because of his demands of his greed.

42. O Lord, Thou Hast decided to test the quality of our faith and to pass our sincerity on Thy touch stone. Grant that we come out greater and purer from the ordeal.

*(A prayer for those who wish to serve the Divine)*

“Glory to Thee, O Lord, who triumphest over every obstacle.

Grant that nothing in us shall be an obstacle in Thy work.

Grant that nothing may retard Thy manifestation.

Grant that Thy will may be done in all things and at every moment.

We stand here before Thee that Thy will may be fulfilled in us, in every element, in every activity of our being, from our supreme heights to the smallest cells of the body.

Grant that we may be faithful to Thee utterly and for ever.

We would be completely under Thy influence to the exclusion of every other.

Grant that we may never forget to own towards Thee a deep, an intense gratitude.

Grant that we may never squander any of the marvellous things that are Thy gifts to us at every instant.

Grant that everything in us may collaborate in Thy work and all be ready for Thy realisation.

Glory to Thee, O Lord, Supreme Master of all realisation.

Give us a faith active and ardent, absolute and unshakable in Thy Victory.”

23rd October 1937.

THE MOTHER.







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